

## DAVIS DAY JUNE 3

WOMEN OF SOUTH PLAN SERVICES TO LATE  
PRESIDENT OF THE CONFEDERACY.

The movements throughout the South by the various Confederate organizations, especially the United Confederate Veterans and the United Daughters of the Confederacy, to celebrate the centenary of the birth of Jefferson Davis, on June 3, are growing in popularity.

Some of the memorial arrangements will be very elaborate. In Richmond, his home for so many years, the day will be generally observed, and Christ Church, which was attended by him, has planned an extensive service on that day.

Mr. Davis held a prominent place in American history for many years, and it cannot be wholly without interest at this time to recall some of the incidents of his life. Though born in Kentucky, it was in Mississippi, to which State he moved with his parents at the age of ten years, that his political life began, for it was from that State he was sent to Congress in 1845, where he early began to take an active part in the discussions of the day. John Q. Adams, nicknamed "Old Man Eloquent," was a close observer of all the new members upon the floor of the House, and after keeping a close watch upon Davis, said: "That young man is no ordinary man. He will make his mark yet."

## Twice in the Senate.

Twice he represented his State in the Senate, not, however, consecutive terms, for he resigned his seat in 1851 to run for governor, and came within 900 votes of capturing that office. It was during the period that he was in private life that Pierce was nominated for the Presidency, and such an active worker was Davis in the campaign that they became close friends, and upon Pierce's success, he tendered him the portfolio of Secretary of War. This Cabinet is the only one in the history of the country which remained intact throughout the entire administration. This friendship proved a lasting one, and during Davis' imprisonment Pierce went to him and generously offered him a permanent home about the time after he became President of the Confederacy and the cause for which he was the embodiment was lost. There has never been any one on whose head there was set so great a price.

## Heavy Price on His Head.

When the news of the assassination of Lincoln became known it was believed that it was prompted by Confederate sympathies, and Davis was thought to be an accessory to the crime. There soon appeared posters throughout the country, which read as follows:

One hundred thousand dollars reward in gold will be paid to any person, or persons, who will apprehend and deliver Jefferson Davis, or any of the military authorities of the United States. Several millions of specie, reported to be with him, will be the property of the captors.

J. H. WILSON.

The offer of such a reward caused great activity in the search for him, and in a few days he was captured, disguised, according to testimony, by later disclosure, as a woman near Macon, Ga. The nature of his disguise has been a much discussed question, as concerning it the writer quotes his wife's words:

"I put my waterproof cloak and shawl on, and Davis, upon the impulse of the moment, not knowing or having time to think what else to do, in hopes that he might make his escape in that disguise, and I only did what any true woman might have done under similar circumstances."

## Regretted Lincoln's Death.

He remarked, however, when told of the crime:

"I certainly have no especial regard for Mr. Lincoln, but there are a great many men of whose end I would much rather hear than his. I regret it deeply."

On the road from Irwinville to Macon after the capture, Davis heard of the reward which had been offered for his arrest, and also of the general belief that he was implicated in Lincoln's death.

"I have no serious apprehension of the charge of complicity in the assassination. I do not doubt, however, that a much more serious charge will be brought against me, and one which will give me much greater trouble to disprove—doubtless he alluded to that of treason."

During the two years of his incarceration at Fortress Monroe, his friends were very zealous in their endeavor to have him liberated. An incident concerning the women of Maryland is characteristic of the interest displayed in his behalf in all directions by his sympathizers. Mrs. Coleman, a great soldier's wife, of Baltimore, herself went to Washington, armed with a petition containing 15,000 signatures, asking the President to release Davis. Johnson, to whom it was personally presented, said to her, at least, "I will toward Mr. Davis. I assure you, and personally I should not mind his being released; but, believe me, it would be no act of kindness to him. There are a lot of men who would be in danger on every side. The government has no animosity to your President, but, take my word for it, he is safer where he is, for the present at least."

**Bond Finally Agreed Upon.**

When a bond for his release was finally agreed upon, Horatio Greeley headed the list with \$100,000, and the name of Cornelius Vanderbilt also appeared as bondsmen for a large sum. Davis was finally arraigned before United States Circuit Judge Underwood on May 13, 1867, to be tried for treason, but he was bailed, and that was the last ever heard of the trial.

Being constantly importuned about his life in prison, Davis remarked one day to a friend: "I imagine there are no quidnuncs in heaven, else Lazarus must have envied Davis the alienation of his companions below."

Mr. Davis spent a year in Canada, and then took up his residence abroad for a while. It was during his sojourn in Paris that there occurred an incident which illustrates how slow was Mr. Davis to forget what he considered a wrong. It was his belief that the Emperor Napoleon had acted treacherously toward him in the course he pursued about France recognizing the Confederacy, so when he reached Paris and the Emperor sent a special messenger to him, conveying a pressing invitation to call upon him, Mr. Davis replied to the messenger: "Tell his majesty that I am much obliged, but if he wants to see me he must call on me."

**Returns to Beauvoir.**

Upon his return to the United States he took up his residence at "Beauvoir," in Mississippi, where he wrote a history entitled "A Short History of the Confederate States of America." He seldom left his home.

At the age of eighty-one years he died in New Orleans, on December 6, 1889.

Though there was no official recognition of his death, there were kindly tributes from all sections of the country.

Mr. Davis was twice married. His first wife was the daughter of ex-President Zachary Taylor. She lived but a short time after the marriage. In 1844 he married the granddaughter of Gov. Howell, of New Jersey, who was a fast friend of George Washington. By this marriage there were six children, four of whom died when young. The youngest daughter, Winnie, called "the daughter of the Confederacy," owing to the fact that she was born when her father was President of the Confederacy, won some prominence in the literary field previous to her death in 1898.

## HE WAS TOO WILLING.

He Spent His Money Only to Be Refused.

Thomas L. Mason, in Lippincott's.

Mrs. Peter Benson was not only very much in love with Miss Mabel Wentworth, but very anxious to tell her so. He had met her at the seaside resort, and the time and the place and the extraordinary beauty of the young lady had done their fatal work. But though he had called several times, he had never found her alone.

It therefore became necessary for him to adopt an expedient—and one which would cost as little as possible; for Mr. Peter Benson was extremely cautious in expenditure.

Miss Mabel's home was not far from the park. What could be more effective for his purpose than a walk in that verdant locality?

"Will you," he managed to whisper one evening, "take a walk with me in the park to-morrow afternoon?"

"What for?" replied Miss Mabel in astonishment. The idea of walking in a park had never occurred to her since she had become a young lady. No one ever did it.

Peter blushed. The thought had never occurred to him that there would be any difficulty. It is not, however,

"Why," he stammered, "there was something I wanted to say to you, and—"

"Can't you say it here?"

Hardly. He was interrupted at any moment.

Suddenly Mabel smiled. An idea came to her.

"I tell you what," she said. "Let us take luncheon at the Switzerland. It's quite proper, you know. And then—"

Peter shuddered as he thought that the Switzerland was the most expensive place in town.

"And then," continued Mabel, "we might go to the matinee. Let's see, I should so like to see 'The Bird's Nest.' They say it's fine. You can talk to me between the acts."

"But," objected Peter, "others would hear us."

"Very well, then. We might walk through the park. It will be dusk by that time. Shall I expect you to-morrow?"

Peter replied, "Yes," but he did it with a heavy heart.

"And be sure," was Mabel's parting injunction, "to reserve a table at the Switzerland—and you'd better get the seats at once. I never like anything outside of the tenth row. And, oh, Mr. Benson, pardon me for speaking of it, but it might rain. In which case I should prefer an electric cab."

Peter that night prayed that it would be pleasant the next day. But, alas! more they were seated in the front window of the Switzerland restaurant.

Miss Mabel took up the card with the eye of an expert, and before Peter had time to breathe she had ordered nearly twenty dollars' worth of unobtainable food.

He paid the bill, however, and off to the matinee they went.

Still it rained.

"I am sorry," said Peter, as they came out, "that we can't have that walk in the park."

"What's the matter with the cab?" asked Mabel.

In truth, Peter had so firmly fastened his mind on the park that it had never occurred to him he could propose anywhere else. Besides, a cab seemed so much more expensive. And yet this was only apparent.

"You're right!" he exclaimed.

"You entered the cab. He turned to her. 'Mabel, dear,' he said, 'I love you. Will you be mine?'"

Mabel did not reply immediately, and the waiter was almost at her door before she did.

"No," she said at last.

"I am sorry, but I never can be yours. Believe me, it is impossible. Say no more about it, please."

The cab stopped. They both got out. Peter paid the driver and walked up the steps.

"Why won't you have me?" he asked.

In reply, Mabel smiled upon him benevolently.

"Because, Peter," she said, "you are altogether too extravagant."

**Mark Twain on Prohibition.**

"Crossing the Atlantic with Mark Twain last summer," said a W. C. T. U. woman.

"I asked his opinion of the prohibition law. His reply was very characteristic, very humorous."

"I am a friend of temperance, and want it to succeed," he said, "but I don't think prohibition is practical. The Germans, you see, prevent it. Look at them. I am sorry to learn that they have just invented a method of making brandy out of sawdust. Now, what chance will prohibition have when a man can take a rip and go out and get drunk with a fence rail? What is the good of prohibition if a man is able to make brandy smashes out of the shingles on his roof, or if he can get delirium tremens by drinking the legs off the kitchen chairs?"

**THE CROSSED SWORDS.**

I hung two swords on my wall to-day.

One fought with the Blue and one with the Gray;

Both of the blades are covered with rust,

And the hands that held them, 'dust to dust.'"

Both were heroes, both were brave,

Both fought like tigers their flag to save;

Both lived it out mid grave and fell,

Both captured colors before their fall.

Each thought he was the right defending,

Each thought he was the wrong contending;

One spilled his blood for the color gray,

The other, the blue, fought his life away.

Both knew the glory of a battle gained,

Both saw their flag tattered and stained;

Both fought for what their thought was best,

Both saw into the "glittering" of eternal rest.

Each sword bears rust, but not a stain;

God took that away when the men were slain.

And this we know, for in God we trust,

That the Blue and the Gray are God's own dust.

And the shadow of passion has passed away,

Only garlands of love for "our boys" to-day;

Healed be all wounds, bend low o'er the sod,

For the Blue and the Gray are at peace with God.

ALLIE SHARPE BALCH.

May 29, 1908.

## PROMINENT IN CONFEDERATE ORGANIZATIONS.

Death of Gen. S. D. Lee  
Leaves Gap in Ranks  
of Great Leaders.

Noted Women Who Take  
Active Part in Keeping  
Memories Green.



Special to The Washington Herald.

Birmingham, Ala., May 30.—The United Confederate Veterans, the remnant of the gray line that fought with Lee and Jackson forty years ago, will assemble in Birmingham in annual reunion next week.

Reports from various States show that the entire South is to be represented at this gathering of the old war dogs.

A drawing card for Birmingham is the fact that Gen. Clement A. Evans, who has been prominently mentioned as a probable successor to Gen. Stephen D. Lee as commander-in-chief of the United Confederate Veterans, lives in the far South where his personal and intimate acquaintance is extremely large.

The sudden death of Gen. Lee in Vicksburg, Miss., last week has caused depression and gloom over all the Southland. Many of the prearranged plans for the reunion will have to be revised on this account, but Birmingham will be equal to the emergency. Gen. W. L. Cabell, of Dallas, Tex., is the next in rank to Gen. Lee. Gen. Evans ranking third. A stiff

fight is anticipated for the coveted post. The friends of the two candidates everywhere will rally to Birmingham to their support.

Gen. Lee was the last surviving lieutenant general of the Confederacy. He was one of the most interesting men in semi-public life in the country. Although a soldier, the grandson and great-grandson of a soldier, he spent his life quietly as a planter at Columbus, Miss. Since the close of the war he worked constantly to build up the waste places of the South.

He rarely accepted political office. Gen. Lee held that the memory of the old Confederate soldier was a peculiar trust committed to the living Confederate soldiers.

Miss Sarah Lee Evans, of Atlanta, Ga., the beautiful young daughter of Gen. Evans, was named by Gen. Lee before his death as sponsor for the entire South at the Birmingham reunion. Miss Evans is the last of the unmarried daughters of Gen. Evans, and is one of the prettiest and most popular young women in Atlanta. She is just eighteen years of age, and is now a student at Wesleyan College, at Macon. The signal honor conferred upon her by Gen. Lee was entirely unexpected. It is needless to say that she is a very happy and proud young woman. She has been a great favorite with Gen. Lee since her babyhood. On one occasion, while she was still a girl in short dresses, Gen. Lee said to her: "We'll have to make good for the South some time, when you grow up to be a young lady."

How well he held to this intention is evidenced by the present appointment, made almost on the eve of his death, and after the incident of her youth had practically passed out of the memory of Miss Evans and her father. Miss Evans is small in stature, with a sweet and girlish beauty that wins her very genuine admiration wherever she goes. The West-

leyan students gave her an ovation when the news of her appointment reached there.

The Confederate Choirs of America will meet for the first time as a national organization during this reunion. The choir is composed of sweet-voiced Confederate women and daughters of the Confederacy, who, with a spirit of song, will endeavor to reawaken in the breasts of the old men of the South the slumbering dreams of forty years ago. The Confederate memorial associations and the Daughters of the Confederacy have planned the new song and many of them are uncomfortable with it. They blink at the light. And, to say the truth, if they were to remain always of the same constitution and at the same psychological stage, they would be "old men of the South."

The national officers of the choir are composed entirely of women. Mrs. J. Griff Edwards, of Newport News, Va., is the general and commander-in-chief. Miss Mary Cash, of Memphis, Tenn., is first lieutenant general, and Mrs. Willie Vandeverter Crockett, of Fayetteville, Ark., is second lieutenant general. These three young women are renowned for the beauty of their voices. All of them will be present and will sing at the Birmingham reunion.

Because the Confederacy seems now to be a thing of yesterday, and because there are now so few who any longer care to keep green the memory of the lost cause and the men who fought and died for it, as well as for many other reasons that have to do with the charming personality of the woman, much interest is felt in the steadfast loyalty of Miss Mary Hall, of Augusta, Ga., an unreconstructed rebel and the only woman member of a veteran camp, whose name has become almost synonymous with that of the Confederacy, and who will be one of the most important personages at the reunion in Birmingham.

always live, have manners as widely different from mine as the moon's light differs from that of the sun."

This passage affords a remarkable proof of the high-reaching sentiments which, even at the age of seventeen characterized Napoleon. The death which he meditates is that of Cook, not of Chatterton. Another very curious paper of his is a "Dialogue on Love," which shows how early his opinions had been formed on this as on other points. He never was remarkable for sentiment, and at the commencement of his dialogue speaks in this commendatory manner of the feeling of affection between the sexes: "I believe it to be hurtful to society and to the individual happiness of man; I believe, at least, it does more harm than good."

To the same day, I may hope to live a long time. I have been absent seven years from my country. What pleasure shall I not take in revisiting in four months my relatives and compatriots? Filled with the tender sensations which the remembrance of my youthful pleasures inspires, may I not conclude that my happiness will be complete? And what madness, then, urges me to wish for my destruction? Doubtless I may say that I must die, to do in this world. Since I must die, is it not as well to end my life at once? If I had passed through sixty years I should respect the prejudices of my contemporaries and wait patiently till nature had completed her course, but since I begin to experience misfortune, since nothing gives me pleasure, why should I go on enduring unprosperous days?

"How far have we wandered from nature? How cowardly, base, and servile are they! What spectacle shall I behold in my native country? My compatriots, loaded with chains, tremblingly kiss the hand which crushes them. They are no more these brave Corsicans whom a hero animated with his virtues; no more are they enemies of tyranny, luxury, sycophancy. Proud and full of a noble consciousness of worth, a Corsican once lived happy. If he had employed the day on public affairs, his evenings passed away in the sweet society of a loving and beloved spouse; reason and enthusiasm effaced all the fatigues of the day, tender and natural affection rendered his nights comparable to that of the gods. These happy times have disappeared with liberty, like passing dreams!"

"Frenchmen, not content with having reft from us all that we cherished, we have also corrupted our manners! The existing spectacle of my country and my powerlessness to effect a change form a new reason for quitting a scene where I am compelled by duty to praise whom virtue commands me to hate. When I arrive at my home what aspect shall I assume, what language shall I hold? His country lost, a good citizen ought to die. Had I but one man to destroy in order to deliver my countrymen, I should turn to the task in an instant and avenge my country and its violated laws by plunging my steel into the tyrant's bosom. Life is a burden to me, because I enjoy no pleasure, and because all is pain to me; it is a burden because I live with men with whom I live, and probably shall

never live, have manners as widely different from mine as the moon's light differs from that of the sun."

This passage affords a remarkable proof of the high-reaching sentiments which, even at the age of seventeen characterized Napoleon. The death which he meditates is that of Cook, not of Chatterton. Another very curious paper of his is a "Dialogue on Love," which shows how early his opinions had been formed on this as on other points. He never was remarkable for sentiment, and at the commencement of his dialogue speaks in this commendatory manner of the feeling of affection between the sexes: "I believe it to be hurtful to society and to the individual happiness of man; I believe, at least, it does more harm than good."

To the same day, I may hope to live a long time. I have been absent seven years from my country. What pleasure shall I not take in revisiting in four months my relatives and compatriots? Filled with the tender sensations which the remembrance of my youthful pleasures inspires, may I not conclude that my happiness will be complete? And what madness, then, urges me to wish for my destruction? Doubtless I may say that I must die, to do in this world. Since I must die, is it not as well to end my life at once? If I had passed through sixty years I should respect the prejudices of my contemporaries and wait patiently till nature had completed her course, but since I begin to experience misfortune, since nothing gives me pleasure, why should I go on enduring unprosperous days?

"How far have we wandered from nature? How cowardly, base, and servile are they! What spectacle shall I behold in my native country? My compatriots, loaded with chains, tremblingly kiss the hand which crushes them. They are no more these brave Corsicans whom a hero animated with his virtues; no more are they enemies of tyranny, luxury, sycophancy. Proud and full of a noble consciousness of worth, a Corsican once lived happy. If he had employed the day on public affairs, his evenings passed away in the sweet society of a loving and beloved spouse; reason and enthusiasm effaced all the fatigues of the day, tender and natural affection rendered his nights comparable to that of the gods. These happy times have disappeared with liberty, like passing dreams!"

"Frenchmen, not content with having reft from us all that we cherished, we have also corrupted our manners! The existing spectacle of my country and my powerlessness to effect a change form a new reason for quitting a scene where I am compelled by duty to praise whom virtue commands me to hate. When I arrive at my home what aspect shall I assume, what language shall I hold? His country lost, a good citizen ought to die. Had I but one man to destroy in order to deliver my countrymen, I should turn to the task in an instant and avenge my country and its violated laws by plunging my steel into the tyrant's bosom. Life is a burden to me, because I enjoy no pleasure, and because all is pain to me; it is a burden because I live with men with whom I live, and probably shall

never live, have manners as widely different from mine as the moon's light differs from that of the sun."

This passage affords a remarkable proof of the high-reaching sentiments which, even at the age of seventeen characterized Napoleon. The death which he meditates is that of Cook, not of Chatterton. Another very curious paper of his is a "Dialogue on Love," which shows how early his opinions had been formed on this as on other points. He never was remarkable for sentiment, and at the commencement of his dialogue speaks in this commendatory manner of the feeling of affection between the sexes: "I believe it to be hurtful to society and to the individual happiness of man; I believe, at least, it does more harm than good."

To the same day, I may hope to live a long time. I have been absent seven years from my country. What pleasure shall I not take in revisiting in four months my relatives and compatriots? Filled with the tender sensations which the remembrance of my youthful pleasures inspires, may I not conclude that my happiness will be complete? And what madness, then, urges me to wish for my destruction? Doubtless I may say that I must die, to do in this world. Since I must die, is it not as well to end my life at once? If I had passed through sixty years I should respect the prejudices of my contemporaries and wait patiently till nature had completed her course, but since I begin to experience misfortune, since nothing gives me pleasure, why should I go on enduring unprosperous days?

"How far have we wandered from nature? How cowardly, base, and servile are they! What spectacle shall I behold in my native country? My compatriots, loaded with chains, tremblingly kiss the hand which crushes them. They are no more these brave Corsicans whom a hero animated with his virtues; no more are they enemies of tyranny, luxury, sycophancy. Proud and full of a noble consciousness of worth, a Corsican once lived happy. If he had employed the day on public affairs, his evenings passed away in the sweet society of a loving and beloved spouse; reason and enthusiasm effaced all the fatigues of the day, tender and natural affection rendered his nights comparable to that of the gods. These happy times have disappeared with liberty, like passing dreams!"

"Frenchmen, not content with having reft from us all that we cherished, we have also corrupted our manners! The existing spectacle of my country and my powerlessness to effect a change form a new reason for quitting a scene where I am compelled by duty to praise whom virtue commands me to hate. When I arrive at my home what aspect shall I assume, what language shall I hold? His country lost, a good citizen ought to die. Had I but one man to destroy in order to deliver my countrymen, I should turn to the task in an instant and avenge my country and its violated laws by plunging my steel into the tyrant's bosom. Life is a burden to me, because I enjoy no pleasure, and because all is pain to me; it is a burden because I live with men with whom I live, and probably shall

never live, have manners as widely different from mine as the moon's light differs from that of the sun."

This passage affords a remarkable proof of the high-reaching sentiments which, even at the age of seventeen characterized Napoleon. The death which he meditates is that of Cook, not of Chatterton. Another very curious paper of his is a "Dialogue on Love," which shows how early his opinions had been formed on this as on other points. He never was remarkable for sentiment, and at the commencement of his dialogue speaks in this commendatory manner of the feeling of affection between the sexes: "I believe it to be hurtful to society and to the individual happiness of man; I believe, at least, it does more harm than good."

To the same day, I may hope to live a long time. I have been absent seven years from my country. What pleasure shall I not take in revisiting in four months my relatives and compatriots? Filled with the tender sensations which the remembrance of my youthful pleasures inspires, may I not conclude that my happiness will be complete? And what madness, then, urges me to wish for my destruction? Doubtless I may say that I must die, to do in this world. Since I must die, is it not as well to end my life at once? If I had passed through sixty years I should respect the prejudices of my contemporaries and wait patiently till nature had completed her course, but since I begin to experience misfortune, since nothing gives me pleasure, why should I go on enduring unprosperous days?

"How far have we wandered from nature? How cowardly, base, and servile are they! What spectacle shall I behold in my native country? My compatriots, loaded with chains, tremblingly kiss the hand which crushes them. They are no more these brave Corsicans whom a hero animated with his virtues; no more are they enemies of tyranny, luxury, sycophancy. Proud and full of a noble consciousness of worth, a Corsican once lived happy. If he had employed the day on public affairs, his evenings passed away in the sweet society of a loving and beloved spouse; reason and enthusiasm effaced all the fatigues of the day, tender and natural affection rendered his nights comparable to that of the gods. These happy times have disappeared with liberty, like passing dreams!"

"Frenchmen, not content with having reft from us all that we cherished, we have also corrupted our manners! The existing spectacle of my country and my powerlessness to effect a change form a new reason for quitting a scene where I am compelled by duty to praise whom virtue commands me to hate. When I arrive at my home what aspect shall I assume, what language shall I hold? His country lost, a good citizen ought to die. Had I but one man to destroy in order to deliver my countrymen, I should turn to the task in an instant and avenge my country and its violated laws by plunging my steel into the tyrant's bosom. Life is a burden to me, because I enjoy no pleasure, and because all is pain to me; it is a burden because I live with men with whom I live, and probably shall

never live, have manners as widely different from mine as the moon's light differs from that of the sun."

This passage affords a remarkable proof of the high-reaching sentiments which, even at the age of seventeen characterized Napoleon. The death which he meditates is that of Cook, not of Chatterton. Another very curious paper of his is a "Dialogue on Love," which shows how early his opinions had been formed on this as on other points. He never was remarkable for sentiment, and at the commencement of his dialogue speaks in this commendatory manner of the feeling of affection between the sexes: "I believe it to be hurtful to society and to the individual happiness of man; I believe, at least, it does more harm than good."

To the same day, I may hope to live a long time. I have been absent seven years from my country. What pleasure shall I not take in revisiting in four months my relatives and compatriots? Filled with the tender sensations which the remembrance of my youthful pleasures inspires, may I not conclude that my happiness will be complete? And what madness, then, urges me to wish for my destruction? Doubtless I may say that I must die, to do in this world. Since I must die, is it not as well to end my life at once? If I had passed through sixty years I should respect the prejudices of my contemporaries and wait patiently till nature had completed her course, but since I begin to experience misfortune, since nothing gives me pleasure, why should I go on enduring unprosperous days?

"How far have we wandered from nature? How cowardly, base, and servile are they! What spectacle shall I behold in my native country? My compatriots, loaded with chains, tremblingly kiss the hand which crushes them. They are no more these brave Corsicans whom a hero animated with his virtues; no more are they enemies of tyranny, luxury, sycophancy. Proud and full of a noble consciousness of worth, a Corsican once lived happy. If he had employed the day on public affairs, his evenings passed away in the sweet society of a loving and beloved spouse; reason and enthusiasm effaced all the fatigues of the day, tender and natural affection rendered his nights comparable to that of the gods. These happy times have disappeared with liberty, like passing dreams!"

"Frenchmen, not content with having reft from us all that we cherished, we have also corrupted our manners! The existing spectacle of my country and my powerlessness to effect a change form a new reason for quitting a scene where I am compelled by duty to praise whom virtue commands me to hate. When I arrive at my home what aspect shall I assume, what language shall I hold? His country lost, a good citizen ought to die. Had I but one man to destroy in order to deliver my countrymen, I should turn to the task in an instant and avenge my country and its violated laws by plunging my steel into the tyrant's bosom. Life is a burden to me, because I enjoy no pleasure, and because all is pain to me; it is a burden because I live with men with whom I live, and probably shall

never live, have manners as widely different from mine as the moon's light differs from that of the sun."

This passage affords a remarkable proof of the high-reaching sentiments which, even at the age of seventeen characterized Napoleon. The death which he meditates is that of Cook, not of Chatterton. Another very curious paper of his is a "Dialogue on Love," which shows how early his opinions had been formed on this as on other points. He never was remarkable for sentiment, and at the commencement of his dialogue speaks in this commendatory manner of the feeling of affection between the sexes: "I believe it to be hurtful to society and to the individual happiness of man; I believe, at least, it does more harm than good."